

# The Classical Weekly

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## CAESAR'S EPIGRAM ON TERENCE

It is not my intention to venture here into the morass of debate concerning the relative merits of the various interpretations of Caesar's verses on Terence (Suetonius, *Vita Terenti* 5). Professor Gilbert Norwood<sup>1</sup> and Professor L. A. Post<sup>2</sup> have discussed this matter at some length. I merely venture to propose the hypothesis that it is possible that Caesar here, as elsewhere<sup>3</sup>, punned on a proper name. Suetonius (*Iulius* 79) is responsible for the story that Caesar, when the people hailed him as king, replied to the acclamations of the crowd on a certain occasion with the words, *Caesarem se, non Regem esse*. *Rex* was the name of a family which Caesar reckoned among his progenitors.

It will be necessary to quote Caesar's verses to show what effect a pun on the name Menander—if such was Caesar's intention—would have on the interpretation of these verses.

Tu quoque, tu in summis, o dimidiate Menander,  
poneris, et merito, puri sermonis amator.  
Lenibus atque utinam scriptis adjuncta foret vis,  
comica ut aequato virtus polleret honore  
cum Graecis neve hac despctus parte inceres.  
Unum hoc maceror ac doleo tibi desse, Terenti.

*Dimidiatus*, according to Aulus Gellius 3.14.8, means 'halved', 'split in two', as exemplified by a quotation from Lucilius<sup>4</sup>, *Uno oculo pedibusque duobus dimidiatus, ut porcus*. If Caesar intended to perpetrate a pun as he thought of the meaning of the Greek proper name *Μέναρδος*, then the familiar Homeric *μέρος ἀνθρώπων* (Homer, *Iliad* 2.387) might have occurred to him. The connotation of *μέρος* in such expressions as *μέρος Ἀρητῶν, μέρος Ἀλκίνοοι* would be in accord with the Latin use of *vis* in such expressions as *promissa canum vis* (Lucretius 4.681) and *odora canum vis* (Vergil, *Aeneid* 4.132). Although we do not seem to find examples of the use of *vis virum* corresponding to the Homeric expression, that certainly does not present any vital objection to the theory that Caesar is punning in this passage. Furthermore, apparently to convince us that he was punning on the name of Menander, Caesar expressly uses the word *vis* in the third verse of his epigram of something which Terence did not have. In a word, Terence is, according to Caesar, a writer without vigor or potency. What is left then, if I am right, is the *humanitas* implied

<sup>1</sup>Gilbert Norwood, *The Art of Terence*, 41–42 (Oxford, Blackwell, 1923).

<sup>2</sup>L. A. Post, *The Art of Terence*, THE CLASSICAL WEEKLY 23 (1930), 121–128.

<sup>3</sup>Monroe E. Deutsch, *I am Caesar, Not Rex*, Classical Philology 23 (1929), 394–398. For other puns by Caesar see Suetonius, *Iulius* 77, and Caesar, *De Bello Gallico* 1.42. *Rex* should be capitalised, according to Professor Deutsch.

<sup>4</sup>Lucilius 1342–1343 (edition of F. Marx, Leipzig, Teubner, 1904). *Dimidiatus* here is the reading of the editors: the manuscripts read either *dimidiatus* or *dimidius*.

in the other part of Menander's name. This *comica virtus* is suggested by the expressions *puri sermonis amator*<sup>5</sup> and *lenibus...scriptis* immediately preceding the word *vis* in the epigram.

Terence himself seems to be conscious of the significance of many of the names of his characters<sup>6</sup>. Confining ourselves to the Heauton Timorumenos—for Caesar seems to have this comedy specially in mind—we find certain traits in the character of Menedemus which may link up to what might be, to Menander's or Terence's mind, significant in the name Menedemus. Here we are in the field of conjecture. Let us assume for the sake of argument that the name Menedemus was selected because *μέρος θῆμον* ('Vigor of the People') suited the rôle as the dramatist visioned it. Note especially the words of Menedemus (99–101): *coipi non humanitus neque ut animum decuit aegrotum adulescentuli tractare, sed vi et via pervolgata patrum*. Elsewhere Chremes, in speaking of the attitude of Menedemus toward his son, says (440–441), *Ah, vehemens in utramque partem, Menedeme, es nimis. . . . Note, too, the harping on *humanitas* by Chremes in his well-known opening conversation with Menedemus (77): Homo sum: humani nil a me alienum puto.*

So much, then, may be said of the possible significance of the name Menedemus to Menander, to Terence, or even to Caesar, the critic, whose interpretation may not, however, have been that of the original creator of the rôle. To my mind there are reasons for surmising that Caesar, both in his estimate of Terence as *puri sermonis amator* (compare *pura oratio*, Terence, Heauton Timorumenos, Prologue 46) and in the final touch of his epigram (Unum hoc maceror ac doleo tibi desse), had the play which is half Menandrian, half Terentian<sup>7</sup> before his mind. For what is the expression *Unum hoc maceror ac doleo* but a take-off of the title of Terence's play, 'The Self-Tormentor'? *Maceror* may be translated by 'I vex myself', 'I torment myself' (compare

<sup>5</sup>Compare the expression *pura oratio* in Heauton Timorumenos, Prologue 46, with the note of Sidney G. Ashmore in his edition of all The Comedies of Terence (New York, Oxford University Press, 1910), and the observations of Professor Roy C. Fleckinger in Classical Philology 2.157. 'Sweet reasonableness' (= *humanitas*?) is a notable characteristic of Terence: see Professor L. A. Post, THE CLASSICAL WEEKLY 23.126.

<sup>6</sup>Compare J. C. Austin, *The Significant Name in Terence*, University of Illinois Studies in Language and Literature 7, No. 4 (1921).

<sup>7</sup>Compare Heauton Timorumenos, Prologue 4–5 *Ex integra Graeca integrum comoediadum hodie sum acturus Heauton Timorumenos, duplex quae ex argomento facta est simplici*. See G. Norwood, *The Art of Terence*, 41–42 (see note 1, above). Professor Roy C. Fleckinger, *A Study of Terence's Prologues*, Philological Quarterly 6 (1927), 250, argues with Euphraphius (see P. Wessner, *Commentum Aelii Donati in Terentium* 3, Part 1, 154) that the word *duplicis* refers to the fact that Terence has made a second, that is a Latin, version of Menander's play. Professor Norwood adheres to the more obvious interpretation that Terence added a secondary plot.

Ovid, *Heroides* 2.125). Take this along with *doleo* (compare *Ah, nescis quam doleam*, spoken by Chremes [934], where the positions of the two old men are reversed) and you have a good rendering of the original title.

My main contentions are these: *dimidiatus* means 'halved'—witness Gellius; the play Hauton Timorumenos is half Menandrian, half Terentian, whatever interpretation we may give to *duplex quae ex argum-ento facta est simplici*; Caesar's use of *vis* seems to be a pun on *Mēnēdēmōs* (*μένηδημός*), suggested, perhaps, by the significant name Menedemus in the same play; Caesar's sly humor in the concluding words of the epigram suggests that he was not making a serious estimate of *all* the plays of Terence, but rather that he intended to compose a humorous skit on one of these, *The Self-Tormentor*.

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JOHN J. SAVAGE

### REVIEWS

*The Poems of Cicero*, Edited, With Introduction and Notes, by W. W. Ewbank. University of London Press (1933). Pp. ix, 267.

Mr. Ewbank's book, an edition of the poems of Cicero, a "Thesis approved for the Degree of Doctor of Philosophy in the University of London", meets a decided want. It gives in convenient form all the poetical works of Cicero, with an Introduction of 74 pages, and a Commentary (109–263). The topics treated in the Introduction are Cicero the Poet (1–9), The Poems (10–26), Criticism of the Poems (27–39), The Ciceronian Hexameter (40–71), and The Text (71–74). Probably many even among classical scholars do not think of Cicero as a poet at all; very likely the only verse of his they could quote or refer to is the notorious *O fortunatam natam me consule Romam!*, quoted by Juvenal (10.122) with the comment *Antoni gladios potuit contemnere si sic omnia dixisset!* Dr. Ewbank thinks that by *si sic* Juvenal is satirizing the jingle in *fortunatam natam*. The most convinced partisan of Cicero may admit that his taste was at fault here. But the placing together of similar sounds in a verse may be an ornament, as in verse 6 of Fragment XXXII of the *Phaenomena* (see Mr. Ewbank's book, page 82), *una tenet duplex communi lumine formas...* Horace, *Carmina* 2.1.36 *quae caret ora cruento nostro?* is a striking instance.

There can be no doubt that Vergil used Cicero's version of Aratus. In his Introduction and in his Commentary Dr. Eubank gives many instances where Cicero in his versification was a pioneer in the path afterwards trodden by Vergil. This has been pointed out by Mr. S. E. Winbolt, in his useful little book, *Latin Hexameter Verse*<sup>1</sup>; he includes statistics from Cicero's hexameters as well as from Catullus, Lucretius, Ovid, etc. From Cicero's own words (*De Natura Deorum* 2.104), "Utar", inquit *<Balbus>*, "carminibus Arateis, quod a te admodum adolescentulo conversa ita me delec-

tant, . . . ut multa ex eis memoria teneam", it is clear that the translation was an early work. Dr. Ewbank (23–24), quoting this passage of Cicero, places the translation before Cicero's journey to Greece in 79–77. This alone is enough to show the importance of Cicero in the history of the Latin hexameter. In his commentary Dr. Ewbank points out numerous instances of imitation of Cicero by Catullus, Lucretius, and Vergil; and in the Introduction there are 31 pages on the Ciceronian hexameter, with elaborate Tables. A remark on page 64 may be quoted: ". . . that Cicero's sensitive taste was such as to enable him to point the way for his great successor <Vergil> and the Augustan school is particularly evinced in his treatment of the last two feet as exemplified in the *De Cons<ulatu>*".

The subject matter of Aratus is not now very interesting to the general reader, but his poem was used as a mine by Vergil in the *Georgics*, clearly from Cicero's translation as well as from the original Greek. Dr. Ewbank declares (6) that the "general feeling of humanism is reflected by Cicero, when he deals with animals, in a manner strangely anticipatory of the future sympathy shown by Virgil towards the same subject. Indeed, in the *Prognostica* we find verses which might well be from Virgil's own pen. . . ." On page 36 Dr. Ewbank says Cicero's

... reasons for choosing the *Aratea* for translation are easily discerned. Just as he was a pioneer in popularising the hexameter, so he was the first, so far as is known, to provide the Romans with an ordered treatise on astronomy. . . . The Stoic sympathies of Aratus, perhaps "the least Alexandrine of the Alexandrines," his love of detail characteristic of the Peripatetics, and his comparatively easy language would have made him especially acceptable to Cicero.

It must be remembered, of course, that hexameter verse was the regular vehicle for a didactic treatise.

In the Preface (vii) Dr. Ewbank states that in his Commentary his object has been to lay especial stress on Cicero's merits and demerits as a translator. So he says (37), ". . . As a translator he realised the danger of extreme looseness on the one hand, and of a word-for-word translation on the other. In general, he successfully avoids both extremes. . . ." In the Commentary (167), on *Phaenomena* 96–101, Mr. Ewbank says, ". . . All the mistranslations of Cicero . . . are due to his lack of familiarity with the constellations themselves rather than to a misunderstanding of the Greek". Quite another point is brought out by the note (193) on *Phaenomena* 272 a: "The next seven verses are an interesting example of Cicero's fondness for epithets. He here inserts 'distribuens,' 'gelidum rivum fundentis,' 'caeruleam,' 'ferae,' 'fulgentem,' 'amplam . . . claro cum lumine', none of which is present in the original. . . . This constant striving after realism lends a certain romantic charm to the poem which is lacking in Aratus. . . ."

Dr. Ewbank says in his Preface (vii), "In dealing with the metre of Cicero, no account has been taken of the dramatic iambic senarii, as the importance of this metre is not commensurate with that of the hexameter so far as our present author is concerned. . . ." This is quite true, but, as there is an elaborate commentary on these

<sup>1</sup>London, Methuen, 1903.

pieces<sup>2</sup>, it seems unfortunate that there is no reference to Professor Mortimer Lamson Earle's treatment of Cicero's translation of Sophocles, *Trachiniae* 1046-1102<sup>3</sup>, or to the brief note by Miss Margaret E. Hirst<sup>4</sup> on Cicero's words, *castrum hoc Furiarum incole* (verse 9 of Fragment II of Cicero's translation of Aeschylus, *Prometheus Unbound*; see Mr. Ewbank's book, page 104). In his note on verse 43 of Cicero's translation from the *Trachiniae*, *Haec interemis tortu multiplicabili draconem*, Dr. Ewbank says (256) that *tortu multiplicabili* does not represent anything in Sophocles. Professor Earle showed that it was a reminiscence of Euripides, *Medea* 481 *στελπας... πολυπλόκος*. Professor Earle also thought, on a hint from Zielinski, that in verse 2, *quae corpore exanclata atque animo pertuli!*, *animo*, which corresponds to nothing in the original, is a conflation, with Euripides, *Alcestis* 837, where Heracles cries, *Ὥ πολλὰ τλᾶσα καρδία καὶ χειρὶ δυῆς*. This seems much better than to suppose with Dr. Ewbank and others that Cicero read *νοοστοι* or *νέοστοι* instead of *νάντοστοι*. On verse 45, *Multa alia victrix nostra lustravit manus...*, Dr. Ewbank comments (256) that *lustravit* is "A curious translation of *τυγχανόμην*...." Here Professor Earle wished to read *gustavit*, but it must be allowed that the addition of *manus* in Cicero makes this seem less likely. On verse 24, *gentes nostras flebunt miseras*, where the Greek has only *πολλοῖσιν οἰκτρόν*, Dr. Ewbank says (254), "This fine verse springs from an inspiration lacking to the original.... As another writer <why not say Tacitus, and give the exact reference?> expresses the same idea: 'Flebunt Germanicum etiam ignoti'".

There is an Appendix with a four-page Bibliography, but some of the citations here are very incomplete, e. g. among that given under the heading The Hexameter (267) there appears "Pamphlet. S. Lederer. Leipzig, 1890", without indication of title.

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Freedom, Farewell! By Phyllis Bentley. New York: The Macmillan Company (1936). Pp. viii, 484.

Miss Bentley has produced a very readable and enlightening novel around the life and times of Julius Caesar, to which, moreover, the classical student may subscribe *Nil obstat*. Miss Bentley knows Caesar and Cicero, Suetonius and Plutarch; frequently apt quotations from these authors are so skilfully introduced that their occurrence seems inevitable. Of the moderns Miss Bentley's authority for her characterizations seems to be Mommsen: Cicero is to her a vain word-monger, Pompey a drill sergeant, Cato a Don Quixote, and Caesar feels from the beginning of his career his

<sup>2</sup>It seems worth while here to give some hint of the compass of Cicero's poems. Dr. Eubank presents them in this order: *De Consulatu* (75-77); *Marius* (78); *Phaenomena* (78-97); *Prognostica* (98-99); *Homeric Translations* (99-101); *Translations of Aeschylus and Sophocles* (104-106); *Translations of Euripides* (106-108). C. K. >

<sup>3</sup>See Transactions and Proceedings of the American Philological Association 33 (1902), 5-29. The paper was reprinted in the volume entitled The Classical Papers of Mortimer Lamson Earle, With a Memoir (Columbia University Press, 1912): see pages 17-25.

<sup>4</sup>See The Classical Review 36 (1922), 18.

vocation as the reorganizer of the Roman world. We may disagree with any of these estimates, and indeed in the case of Cicero and probably also of Octavian we are almost bound to do so; but they have been held by reputable scholars and can certainly be defended from the sources; and, if a writer is aware that there are other points of view, as Miss Bentley clearly is, and deliberately chooses her course, who shall say her nay? There is only the schoolmaster's feeling that historical novels, like encyclopedia articles, are obliged always to follow the generally accepted tradition. On the other hand an informed imagination may sometimes reproduce a personality more correctly than a literal historian. Shakespeare's perception of his Romans is more accurate, as our fuller knowledge proves, than Plutarch's.

History does not provide a basis for Miss Bentley's memorable Servilia, but neither does it make such a Servilia impossible. More liberty is taken with the historical Brutus, but Miss Bentley is aware of what she is doing. She explains the 48% interest demanded of the Cypriot Salaminians (Cicero, *Ad Atticum* 5.21, 6.1, 6.2) as a fault of faithless servants. Again, however, Miss Bentley (like Shakespeare on Brutus) may be right. It is a relief that Brutus is not made Caesar's own son, as other recent writers have represented him to be, yet the implication of Antony's soliloquy at Brutus's death seems inconsistent.

There is another sort of inconsistency in the first few pages. Caesar "titters" or "minces" at least once on each of the first five pages. At this same period he is capable of such Mommsenian reflections as (5) "... I must save myself for my country's service....", and (17) "Ah, my beloved Rome, I shall save you yet!" But these introductory pages are easily the weakest in the book. Miss Bentley is happily free from the predisposition of modern biographers to whom no man can be a hero because, as Hegel would say, their minds are valets' minds. Miss Bentley appreciates the great situations and makes the most of them. Her accounts of Carrhae, the Rubicon, and Pharsalus are especially fine.

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MOSES HADAS

Smith's First Year Latin, Revised by Harold G. Thompson. Boston: Allyn and Bacon (1933). Pp. xx, 407, 90.

Of the making <and remaking> of many <first-year Latin> books there is no end. The book under review is a familiar book in a new dress, and it cannot be denied that the book is a considerable improvement upon its predecessor both in form and in contents.

The reviser's ideas concerning his book, as expressed in the Preface, are excellent. I quote (iii): "This book is built on the principle that there is no royal road to Latin...." The words, 'nor any short cut', might well be added. Some persons seem to think that there are such royal roads, and that the pupil need not know anything accurately about paradigms and syntax, but merely 'recognize' them.

The aims of the book under review are laudable (iii): "...to make Latin interesting; to make the first

year valuable for general culture; to minimize the difficulties of beginning Latin; and to prepare thoroughly for the second-year work". The Classical Investigation Report seems to have contained some things which have not "appealed to Latin teachers", and it is time that this fact should be publicly recognized. This statement is also made (iii): "... However, it has seemed advisable to subordinate learning *about* Latin to the learning of Latin itself. One is incidental; the other, vital...." After the Preface, twenty special features of the revised book are enumerated (v-vi). A few of these I consider of doubtful value. For instance, dictation exercises can never promote an appreciation of Latin as a spoken language; Latin is not now a spoken language. The 'feeling' for Latin idiom and word-order can come only from wide reading and constant practice in writing. The reviser himself indicates <vi, 9> that he does not consider the oral exercises of vital importance. Again, notebooks may very early develop into a sad waste of time. But the attention paid to English grammar is highly valuable. Our school authorities appear to consider that the one language to the structure of which pupils need devote neither time nor thought is their own. The principles of syntax are clearly explained, and pupils should have no difficulty in applying them. The reading matter is interesting and varied, almost too varied. The bulk of the reading matter in a first-year book should directly anticipate the style of the principal author for the second year. Other features of the book are sufficiently familiar from its original form and wide use, and need not again be stressed.

ST. PETERSBURG, FLORIDA

B. W. MITCHELL

*Latin for Today. Second Year Course.* By Mason D. Gray and Thornton Jenkins. Revised Edition. Boston: Ginn (1933). Pp. xxxii, 545, 206.

The thing which chiefly impresses one who first meets this book is its formidable bulk. The reaction to an examination of it is that, if a teacher carries a class through the book carefully and thoroughly, with full attention to details, following every suggestion—all in themselves excellent—nearly, or quite, two years will be required adequately to master it. The book in its original form has been reviewed so frequently and so fully by competent reviewers that this examination may well be limited to the publishers' own statement of the major changes which are featured in the present edition. These are: 1. "The designation of all optional lessons, thus decreasing the amount of material necessary for normal use". This at once advertises the fact that the book, quantitatively, is written far beyond the capacity—in time—of the average pupil. In a large class, and in a Public School especially, there is no time for the special instruction of the super-normal stratum of pupils. Why, then, incorporate the material and add to bulk and cost? 2. "The prominence given to grammar". This is exactly as it should be. 3. "The increase in the amount of Latin writing". And this despite the fulminations against Latin writing which emanate from certain quarters. 4. "The new section 'Preliminary Study' in many of the lessons". This consists partly of review

of syntactic principles, partly of solving individual problems in syntax, partly of word study. 5. "The new section 'Questions for Comprehension or Review' in many of the lessons (in those on Caesar)". My personal reaction to reading for comprehension is not enthusiastic. Comprehension reading, pure and simple, is careless reading, pure and simple. The sacrifice of accurate reading for the swift gathering of the drift of a passage is a pedagogic crime. Acquire speed *through* accuracy. 6. "The separate listing as they appear in each selection throughout the book, of the words prescribed for permanent retention in the College Entrance Board and New York Syllabus lists". It was a mistake ever to compile these lists, and the vote in their favor was far from unanimous. Intimate acquaintance with a large number of words is best attained by their repeated use in context *after* careful memorization.

The selections for reading happily include considerable portions of the Gallic War. But unfortunately there is a great quantity of 'made Latin', to which some teachers do not appear to object. The notes, reviews, tests, and appendices are excellent. The Vocabulary falls far short of its possibilities for usefulness since it contains absolutely no structural information. There is no excuse for such a lapse in any text-book, after the magnificent example set by Goodwin in his vocabulary to the Anabasis.

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*The Road to Latin. A First Year Latin Book.* By Helen M. Chesnutt, Martha Whittier Olivenbaum, Nellie Price Rosebaugh, Edited by E. B. de Sauze, Ph.D., Director of Foreign Languages, Cleveland Board of Education. Philadelphia: The John C. Winston Company (1932). Pp. xvi, 544.

The book entitled *The Road to Latin* supplies a very adequate road, paved solidly and smoothly. There are no detours, no aimless wanderings, no getting lost in the jungle of inane playlets whose moronic simplicity is an insult even to childish intelligence and dramatic instinct, or in the thickets of story telling, or in the deserts of guesswork and 'recognition'. This sturdy and praiseworthy sentence stands in the Preface as a challenge to freak pedagogy: "The assumption that abundant reading with a superficial study of grammar, mainly for recognition, can ever result in a real power to read Latin has been proved to be unsound". The entire Preface, setting forth the plan of the book, merits a careful reading, and the plan is thoroughly sound. Suggestions to teachers and advice to pupils are excellent, though the latter will probably be sadly neglected. The little Latin stories based on themes taken from Roman life, the conversations in Latin, the rather wide range of early vocabulary, are a probably necessary concession to modernity. I regret the leeway allowed <xvi, VI> in the learning of the vocabularies. What is stated may be true; but give children an inch and they will claim an ell. The reaction on word-memorizing is bound to be unfavorable. But this is a minor matter. A most important feature of the book, and one admirably worked out, is the elucidation of the principles of syntax by

means of the fine Discussions. The Discussion dealing with the Ablative Absolute is a model for first-year books. All the Discussions are excellent. Finally, the Road to Latin leads, as it should, across the Alps to Gaul and its mighty conqueror. The military element is introduced gradually; but Latin is the language of a militant nation, and that fact must be recognized. If our children must become pacifists, let it be after they have read the works of that statesman-general who determined the development of Occidental civilization and of that poet who determined for centuries the development of Occidental poetry.

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B. W. MITCHELL

*Latin Songs New and Old Selected or Written by J. C. Robertson.* The University of Toronto Press (1934). Pp. 64.

Mr. Robertson's little book, *Latin Songs New and Old*, is a welcome addition to the collection of Latin versions of popular songs arranged for the use of classical clubs. It contains fifty-eight pages of Latin text, with brief notes and suggestions, but without English words, or music. Part I includes seven patriotic songs, nine hymns, and thirty-two popular songs, like *Annie Laurie*, traditional favorites in School and home. Forty-five of these are versions by Mr. Robertson. Part II includes twenty songs, "classical, mediaeval and modern, not associated with any particular air", for which the familiar and appropriate hymn-tune Morecambe is given as "worthy of the dignity of the Alcaic measure and easily adapted to the Latin lines".

Mr. Robertson is fully aware of the difficulties that beset anyone who would "adapt Latin to the rhymed accentual metre and the varied movement of modern songs". The versions are all easy to sing. Yet some more than others read like authentic Latin, e. g. *The British Grenadiers* (13), *The Lord's My Shepherd* (38). Although it is true, as Professor Robertson says in his Introductory Note (3), "that in accentual iambic verse of mediaeval Latin writers, as far back as Ambrose, the accent often falls on the final syllable of dissyllabic words", an examination of the poems in Part II will show that these writers prefer trisyllabic words for the close of an iambic verse, and that often in other cases the dissyllabic word is in a phrase in which the phrase accent dominates, e. g. *deum precemur supplices*, where the words *deum precemur* form a five-syllable expression stressed on the penultimate.

Beginners in Latin will find many of the versions comparatively simple. The vocabulary, though extensive, is useful; the syntactical principles involved are few and recur often. The song, "The animals went in one by one", *Animalia ineunt singula* (31), ought to drive home for a life-time the use of the distributive numeral adjectives. However little the learners may know about prosody and metric, they are sure to feel the thrill that comes from being able to express in Latin words and rhythms familiar from childhood. For them to be able to sing *Sodalis ille incundus nec quisquam dubitat* ("For he's a jolly good fellow") means the discovery that Latin is a 'real' language, just as for mature students there is a subtle pleasure in those priceless ex-

pressions which Dr. T. R. Glover recently used in presenting candidates for honorary degrees at Cambridge: *Pictura loquax; machina volatilis bombitans in vacuo;* and *ab ovo verba decussatim concinnata* (cross-word puzzles).

Opinions about a book so modest in its pretensions, so attractively printed and so serviceable, are largely a matter of taste; yet there is one altered passage where the editor seems to have sacrificed form for convenience. On page 35 Professor Robertson prints "part of an adaptation ('The Persistent Pontifex') by W. H. D. Rouse, with some minor modifications", to be sung to the tune of *The Vicar of Bray*. Dr. Rouse's song (*Chanties in Greek and Latin Written for Ancient Traditional Airs*, 62-63 [Oxford, Blackwell, 1922: see pages 72-73 of the second edition of this book, published in 1930]), is composed in quantitative anapests, after the rollicking manner of the parabasis of Aristophanes, *Birds* 685-722. Professor Robertson has purposely omitted six stanzas in order to keep the song within short compass; but unfortunately he has made five verbal changes, substituting in verse 12 *abibat* for *videbatur*, with the insertion of *ego*, and in 14 he gives *dum dirigit* for *donec regit* and *tenens* for *flectens*. Three of these changes affect the quantitative measure of the original.

The collection includes American, English, Scottish, Irish, and Welsh songs, several psalms, some Horatian odes, a number of modern, medieval, and early Christian hymns, Tiberian's *Amnis ibat* and Boethius's *Orpheus and Eurydice*. It closes with an accentual version of Caesar's Triumph, based on the soldiers' song in Suetonius (*Divus Iulius* 49), and to be compared with Dr. Rouse's poem on that theme, in quantitative trochaics (*Chanties in Greek and Latin*. . . . 73, second edition, 83).

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SCHENECTADY, NEW YORK GEORGE DWIGHT KELLOGG

*Histoire de l'Alimentation Végétale depuis la Préhistoire jusqu'à Nos Jours.* By A. Maurizio. Translated from Polish into French by F. Gidon. Paris: Payot (1932). Pp. 663. Fr. 60.

There have been many interpretations of history—political, economic, psychological, etc.—, but hitherto no one has systematically considered and interpreted history from the point of view of the naturalist. M. Maurizio has not done it, but he has pointed the way.

The development of the utilization of vegetable food can be studied through contemporary practices (for even the primitive stages of the development still exist), through archaeology, and through linguistics and written records. By following each of these lines of investigation M. Maurizio has traced the methods of acquiring food from the gathering stage to modern agriculture, and the processes of its preparation from the eating of raw plant products to the practices of the most advanced communities. Edible and non-edible plants had been recognized as such long before the beginning of any civilization. Far from increasing the number of plants used for human nourishment, progress has meant the selection of those plants which provide

the most concentrated food, and their preparation in a more and more concentrated form, in order to feed an ever-increasing number of persons in a given region. The number of plants in use as food among primitive populations is far greater than that of those now used in Western Europe, despite the fact that a number of American and Oriental plants and plant products has been introduced there in modern times (12-13).

The first attempt at cooking food was to roast it over a fire; the next step was to boil it, at first in water heated with hot stones, and, later, in a pot over the fire. The most primitive boiled food is a vegetable soup, which has the fault of being mostly water and, therefore, not sustaining. The next step was to use a crude method of crushing grains, by means of a pestle and mortar or a saddle quern, and to boil a quantity of the meal to form a porridge. A further step was to bake cakes of porridge on a hot stone or in ashes, and thus to make a crude unleavened bread. Meanwhile the artificial cultivation of plants had begun at a much earlier stage of culture than is generally believed, for such cultivation was already practised among Paleolithic peoples (284).

Cereals are easy to preserve, but roots, leaves, and cooked foods, being highly perishable, require special treatment. M. Maurizio demonstrates that, very early, a process of fermentation, similar to that of *sauer Kraut*, was used as a means of keeping them beyond the normal season. He devotes much space to this subject (216-272) and to the related theme of the development of alcoholic beverages, which he regards as abnormal and unfortunate. An important result of the practice of fermentation was the discovery of leaven.

Further evolution in the preparation of food came with the development of the mill and the oven, for light bread, the most advanced type of vegetable food, can be made only from certain grains (wheat, rye, and barley), ground into a fine flour, and baked in a closed space. This final selection of plants and improvement in technique took place in the Mediterranean region within historic times. Light bread was known among the Greeks and the Romans of classical antiquity, and they, especially the Romans, possessed perfected mills, not surpassed in efficiency until the eighteenth century. M. Maurizio devotes several pages to the description of Roman mills (399-401, 415-422), and to that of Roman ovens (435-436). Although the ancient Romans of the lower classes used little bread, the process of making bread was well developed. M. Maurizio describes the tomb of a Roman baker (417), on which was pictured the process of making flour and bread. In this connection he asserts (417):

'The Romans knew two kinds of bread: ordinary bread, which sinks in water, and light bread, which floats. It was, however, much later that a real industry in cereals was established. The Roman technique, although it did not advance very far, did make a beginning.'

In his chapter on the development of yeast he makes the following statement (511):

'Among the Romans bread was usually leavened. Two methods of preparing the leaven were in use. Some-

times a large quantity was prepared for prolonged use; at other times it was made fresh for each baking. Our information on the age of Pliny is a little clearer: yeast was prepared by stirring some flour to form a batter without salt; this was then boiled and set aside to sour . . .'

In the eighteenth century methods of milling were perfected, chiefly in Germany and in France, whereby the bran can be removed almost without waste, and an improved yeast was invented (our modern compressed yeast). On the other hand, most of the more primitive techniques have been preserved in even the more civilized communities for the preparation of leguminous plants, roots, and leaves, and even for cereals. Even to-day bread is little used in less advanced countries except among the rich. The ancient Greeks and the Romans made much use of porridges. M. Maurizio believes that the poorer freemen and the slaves ate little else (372).

Although M. Maurizio's book contains frequent mentions of the ancient Greeks and the Romans, it is concerned with their civilization only incidentally, and the author seems to have got his information about it from secondary sources. The history of food in Greek and Latin antiquity remains to be written, but source materials for it are abundant. Ancient literature contains numerous references to food and to the trade in food, and archaeological discoveries aiding in their study are frequently made. M. Maurizio's work should prove of greater value to the student of this phase of ancient Greek and Latin civilization than its merely incidental concern with it would at first suggest, for it provides a point of view, a background, and a method.

STATE TEACHERS COLLEGE,  
LOCK HAVEN, PENNSYLVANIA

KENTON F. VICKERY

#### SENECA, DE BENEFICIIS 3.16.2

Recently in the newspapers of the United States and Canada there appeared an account of the funeral services of a famous screen actor; among other details we learned that the last ceremonies were attended by his second and his fourth wife. More usually we are kept informed of the marital adventures of the queens of Hollywood, with resultant feelings that oscillate between amusement and disgust. The phenomenon is not characteristic of our circus age alone; the first century knew it. In Seneca, De Beneficiis 3.16.2 occur these words: *Numquid iam ulla repudio erubescit, postquam illustres quaedam ac nobiles feminae non consulum numero sed maritorum annos suos computant et ex-eunt matrimonii causa, nubunt repudii?*

I have often wondered whether we should not read in this passage *exeunt <e matrimonio> matrimonii causa*. The available lexicographers and all the translators (save in one case) make *exeunt* mean 'leave their homes', but the examples of *exo* used absolutely as given in Faccioliati provide no firm ground for such a rendering, and in any event it seems obvious to me that Seneca intended to say, 'They slip out of one marriage in order to contract another, they put on the bridal veil in order to achieve a subsequent divorce'. That establishes a balanced sentence (the sentence as at present read certainly is not balanced), and gives *nubunt repudii <causa>* some real point. This is the view, though adopted without change in the text, by F. and P. Richard, the translators of the De Beneficiis in the Classiques Garnier (Sénèque, Traité Philosophique, III, La Bienfaisance: Paris, no date). They put it thus (115): "Elles divorcent pour se marier, et

se mariant pour divorcer". But surely divorce must be *exire e matrimonio*, just as in Plautus, *Trinummus* 732 we find the expression *ire in matrimonium* for 'to be married'. In any event I am satisfied that, if *exeunt* is to stand *absolute*, we should associate with it an ablative idea developed from the following *matrimonii*, and not *domo* or *familia*, as others suggest.

UNIVERSITY OF ALBERTA,  
EDMONTON, CANADA

W. H. ALEXANDER

### CICERO'S MOTHER AND QUEEN CHARLOTTE (CICERO, AD FAMILIARES 16.26.2)

The English royal household is said never to have been efficiently organized until the Prince Consort in 1844 planned and accomplished a complete reorganization, by which mismanagement, extravagance, and peculations were brought to an end. In William Pitt, The Younger (Garden City, New York, Doubleday, Doran, and Company, 1932), P. W. Wilson tells us that in the reign of George the Third Queen Charlotte vainly attempted to economize. He says (167) that "... The King's civil list was £800,000 a year; he did not live within it; and it seemed absurd that, under these circumstances, the Queen should stamp the unused butter on her table with her signet ring in order to ensure its reappearance at a subsequent meal...."

We know almost nothing of Cicero's mother, but the one story that her son Quintus tells of her shows that she chose, in order to suppress waste, a method similar to that of Queen Charlotte. We may suppose, however, that the thrifty Roman lady secured better results in the management of her own household. Quintus, writing to Tiro, says, in part (*Ad Familiares* 16. 26.2), "... sic ut olim matrem nostram facere memini, quae lagonas etiam inanis opsignabat, ne dicerentur inanæ aliquæ fuisse, quae furtim essent exsiccatæ...."

MACMURRAY COLLEGE,  
JACKSONVILLE, ILLINOIS

MARY JOHNSTON

### CICERO AND PLANTAGENET PALLISER AS PROUD PARENTS (CICERO, AD ATTICUM 1.2.1)

In the text as usually given the second letter of the collection of letters addressed to Atticus—the eleventh apparently in point of time (65 B. C.)—opens with this sentence:

L. Iulio Caesare, C. Marcio Figulo consulibus filiolo me auctum scito salva Terentia.

The letter is short and dashes through a hasty summary of the situation at the time in Cicero's canvass for the consulship. As L. Julius Caesar and C. Marcus Figulus were the consuls for 64 B. C., not for the year 65, when young Marcus was born and the letter was written, Cicero apparently announces the election news and the baby's birth in one sentence. This has disturbed some readers, while others smiled at the joke with the proud and excited father.

The latest edition of the letters that I have seen, that of Constans in the Budé Series (*Cicéron, Correspondance*, Tome I, Texte Établi et Traduit par L.-A. Constans, Paris, 1934), omits the name of the consuls here, and prints them, in square brackets, at the end of *Ad Atticum* 1.1. In the critical notes (page 79) Constans remarks that in the manuscripts, with the exception of M<sup>4</sup>, Letters 1 and 2 are written *continenter*, that Caesar and Figulus were not consuls at the time but merely *designati*, and in conclusion that "Nomina coess. cum quater tantum (Att. 1.1, 12, 13, 18) in Ciceronis epp. adscriptae sint, interpolata esse suspicari licet".

The question of the text aside, an interesting parallel to the traditional reading with its conjunction of family and political news may be found in one of the Parliamentary Novels of Anthony Trollope, who himself

wrote a life of Cicero. In *Can You Forgive Her?*, Plantagenet Palliser is writing to John Grey to announce two events of utmost importance to himself, with one of importance to Grey. Grey would be member for Silverbridge when Mr. Palliser gave up that seat to be member for the County of Barsetshire and to be in the cabinet at last. While his political career was the great thing in his life, no man had desired a son more than Plantagenet Palliser. "... There was a note from Mr. Palliser to Mr. Grey. 'Thank God!' said the note, 'Lady Glencora and the boy'—Mr. Palliser had scorned to use the word child—"Lady Glencora and the boy are quite as well as can be expected. Both the new wris were moved for last night'."

MACMURRAY COLLEGE,  
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MARY JOHNSTON

### THE BABY-TALK LADY (MARTIAL 1.100)

The baby-talk that Booth Tarkington's William Baxter<sup>1</sup> thought so delightful has probably been used by real and would-be charmers of all periods and all ages. A familiar example is Martial's Afra, who practised in old age a trick that may have seemed fascinating when she was young (1.100):

*Μάμμας ατέ τατας έχειν αφρά, σαδίς ταταράμ  
δική μαμμαράμ μαξίμα μάμμα ποτεστ.*  
Color your snow-white locks and call everybody  
Papa!

Such baby-talk words as Mamma and Tata are found in inscriptions, as, for instance, in *Corpus Inscriptionum Latinarum* 6.29,634: *Dis M Zetho Corinthius Tata eius et Nica Mamma F. V. A. I. D.XVI.*

Norman Douglas, in *Old Calabria* (New York, The Modern Library, 1928), lists (70) "pure Latinisms of speech" that survive in South Italy near Horace's Venusia, now Venosa. He refers to this epigram of Martial when he says that in that locality "children speak of their fathers as 'tata'".

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MARY JOHNSTON

### EXPERIENTIA DOCET AGAIN

In *THE CLASSICAL WEEKLY* 29.1 Professor Knapp quoted from Tacitus, *Historiae* 5.6 words which, he says, give "in effect, though not in *ipsissima verba* <the proverbial expression> *Experientia docet*".

In Lucretius 5.1452-1453 we find  
usus et impigrae simul experientia mentis  
paulatim docuit pedetemptim progredientis.

VANDERBILT UNIVERSITY

R. B. STEELE

### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

#### XIV

The Journal of Theological Studies—July, The Dura Fragment of Tatian, F. C. Burkitt [this is, in part, an uncritical review of A Greek Fragment of Tatian's *Diatessaron*, *<Edited>* by C. H. Kraeling]; The References to Josephus in the Bibliotheca of Photius, A. C. Bouquet; Review, favorable, by F. C. Burkitt, of A Third-Century Papyrus Codex of the Epistles of Paul, *<Edited>* by H. A. Sanders; Oc-

<sup>1</sup>I quote from the edition of Trollope's Parliamentary Novels published by Dodd, Mead and Company, New York, 1912; see 1.182.

Seventeen (New York, Harper and Brothers, 1916).

tobr, Professor Torrey's Theory of the Aramaic Origin of the Gospels and the First Half of the Acts of the Apostles, George A. Barton; The Readings of the Chester Beatty Papyrus in the Gospel of St. John, R. V. G. Tasker; Review, favorable, by J. M. Creed, of C. H. Dodd, The Bible and the Greeks; Review, favorable, by A. Souter, of Karl Th. Schäfer, Der Griechisch-lateinische Text des Galaterbriefes in der Handschriften-gruppe DEFG; Review, favorable, by A. Nairne, of Cyril Bailey, Religion in Virgil; January, The Use of ΜΤΞΤΗΡΙΟΝ in the Writings of Clement of Alexandria With Special Reference to His Sacramental Doctrine, H. G. Marsh; 'Zatchlas' in Apuleius, A. Souter [this is a brief note]; Review, favorable, by A. Souter, of Codices Latini Antiquiores, a Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century, Part I: The Vatican City, Edited by E. A. Lowe.

The Library—September, More About the Aldine Pliny of 1508, Arthur E. Case [a study of the procedure used in printing this edition of Pliny's Letters. "I will only remark in closing that Professor Rand seems to have ignored the possibility that the readings of the 1508 Aldine Pliny follow those of the Morgan manuscript not because the latter is the Parisinus, but because it is the ancestor of the Parisinus"].

The Library Journal—February, The Photography of Altered and Faded Manuscripts, Niel F. Beardsley [with nine photographic illustrations].

The Literary Digest—January 18, Trojan Still On Guard; Soldier at Post Amid Ruins as Ancient City is Unearthed ["...Last summer, archaeologists of the University of Cincinnati reverently dug down to the site of Priam's city, and found a Trojan warrior still on guard before a fire-gutted doorway....He <, Carl W. Blegen, > found evidence to prove that the Homeric city of Troy was the seventh from the bottom of a stack of nine cities that comprise the hill"]; February 29, Depressions Plagued Babylonia, Too: Thousands of Clay Tablets, Now Being Decoded, Reveal High Taxes, Women in Industry, and Inflation Are Old Problems, unsigned.

The London Quarterly and Holborn Review—October, Review, favorable, by J. Alexander Findlay, of W. Fairweather, The Background of the Epistles; January, Archaeology and Criticism, Christopher R. North; Review, favorable, by W. F. Howard, of H. G. Meecham, The Letter of Aristeas.

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ADOLPH F. PAULI

#### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

XV

The Saturday Review of Literature—January 11, Review, favorable, by Louis Untermeyer, of Lion Feuchtwanger, The Jew of Rome [an historical novel, a sequel to the same author's Josephus]; Review, qualifiedly favorable, by E. G., of Lincoln Kirstein,

Dance [the book covers "the entire field starting with primitive dancing, then progressing through Egyptian, Greek, Roman, to medieval, and so on...."]; February 1, The Bowling Green, Christopher Morley ["To encourage our classicists, I quote from Kipling's speech (1912) on *The Uses of Reading*:—'I believe in the importance of a man getting some classics ground into him in his youth even though, as far as his elders can see (but I don't think one's elders are quite the judges) there is no visible result.... The reason why one has to parse and construe and grind at the dead tongues in which certain ideas are expressed, is *not* for the sake of what is called intellectual training—that may be given in other ways—but because only in that tongue is that idea expressed with absolute perfection. If it were not so the Odes of Horace would not have survived. (People aren't in a conspiracy to keep things alive.)'"]; February 8, Review, generally unfavorable, by E. R. Goodenough, of Edward Eyre and Various Contributors, European Civilization: Its Origin and Development (three volumes) [in Volume I, Prehistoric Man and Earliest Known Societies, the section on Greek history is by A. W. Gomme; in Volume II, Rome and Christendom, the section on Greek history is by A. W. Gomme and S. N. Miller; at the end of Volume III, The Middle Ages, there is a section entitled Ancient and Medieval Philosophy, written by A. E. Taylor]; February 15, Brief review, favorable, by F. J. M., of Edgar Waterman, A History of Mosaics; February 29, It Happened in Rome, Elmer Davis [starting as a review, favorable, of Phyllis Bentley, Freedom, Farewell!, an historical novel, this article proceeds to draw political and social parallels between ancient Rome and contemporary America]; Review, very favorable, by William C. Abbott, of H. A. L. Fisher, A History of Europe [Volume I: Ancient and Mediaeval]; March 7, Review, favorable, by Carl P. Rollins, of David Greenhood and Helen Gentry, Chronology of Books and Printing (Revised Edition) ["the chronology begins with the founding of the Alexandrian Library in the third century B. C. and comes down to 1935"].

School and Society—February 8, To Educational Theorists, Mildred Dean ["We submit that it is not possible to secure these two qualities <the habit of including all the facts in a situation and the habit of suspending judgment> for our future citizens unless we include in their training the daily practice of observing accurately all the facts of a given problem, and withholding final interpretation till they are rightly understood and combined—the type of training in short secured by the enlightened study of Latin"]; March 7, Brief review, favorable, by William McAndrew, of Harry F. Scott, Wilbur L. Carr, and Gerald T. Wilkinson, Language and Its Growth.

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MAY 12 1936

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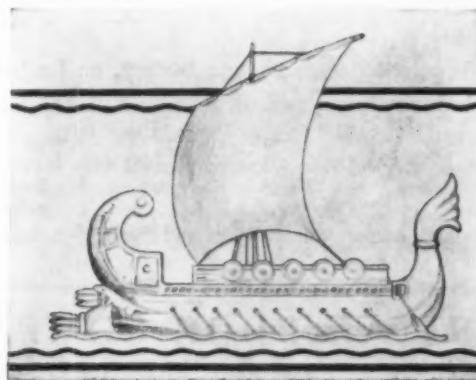
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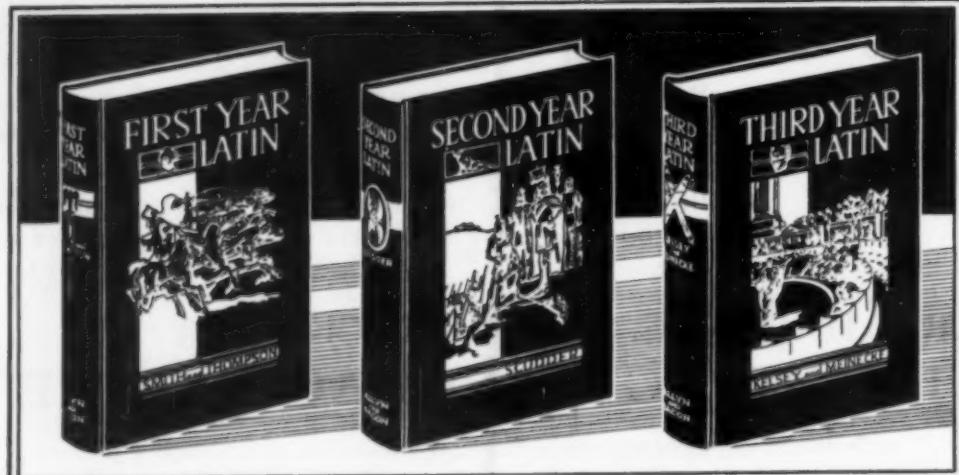
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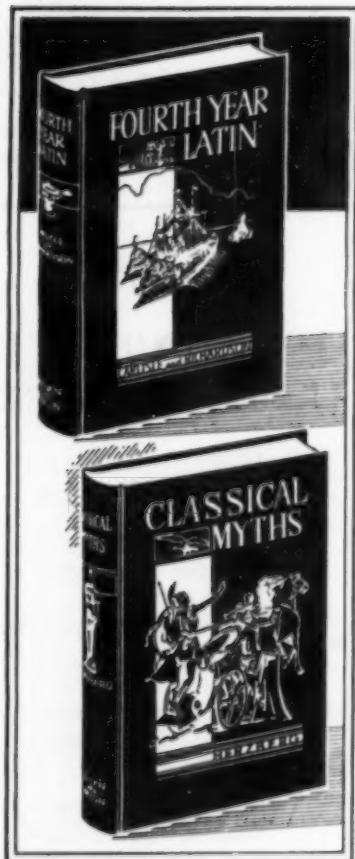
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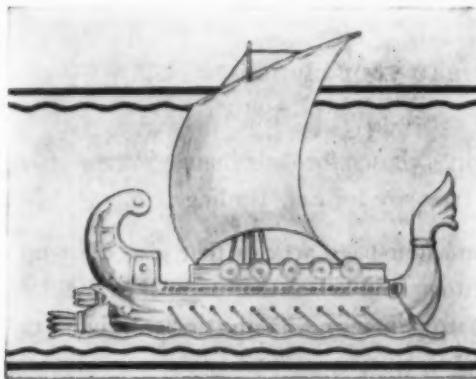
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# Index to THE CLASSICAL WEEKLY, Volume XXIX

October 14, 1935—May 18, 1936

This Index has been prepared by me along the lines followed in the General Index to Volumes I-XVI and in the separate Indexes to Volumes XVII-XXVIII. In its preparation I was greatly aided by my Secretary, Miss Bertha Medlock.

The name of an author and the title of an article are given in full only once, at the place where the author's surname appears in the alphabetical sequence. The title of a book reviewed will be found

in full only where the name of the author appears in the list given under the caption "Reviews".

In determining the place of certain items in the general alphabetical sequence, or the places of items within a group or a paragraph, certain words, "An" and "The", "Der" and "Die", are disregarded.

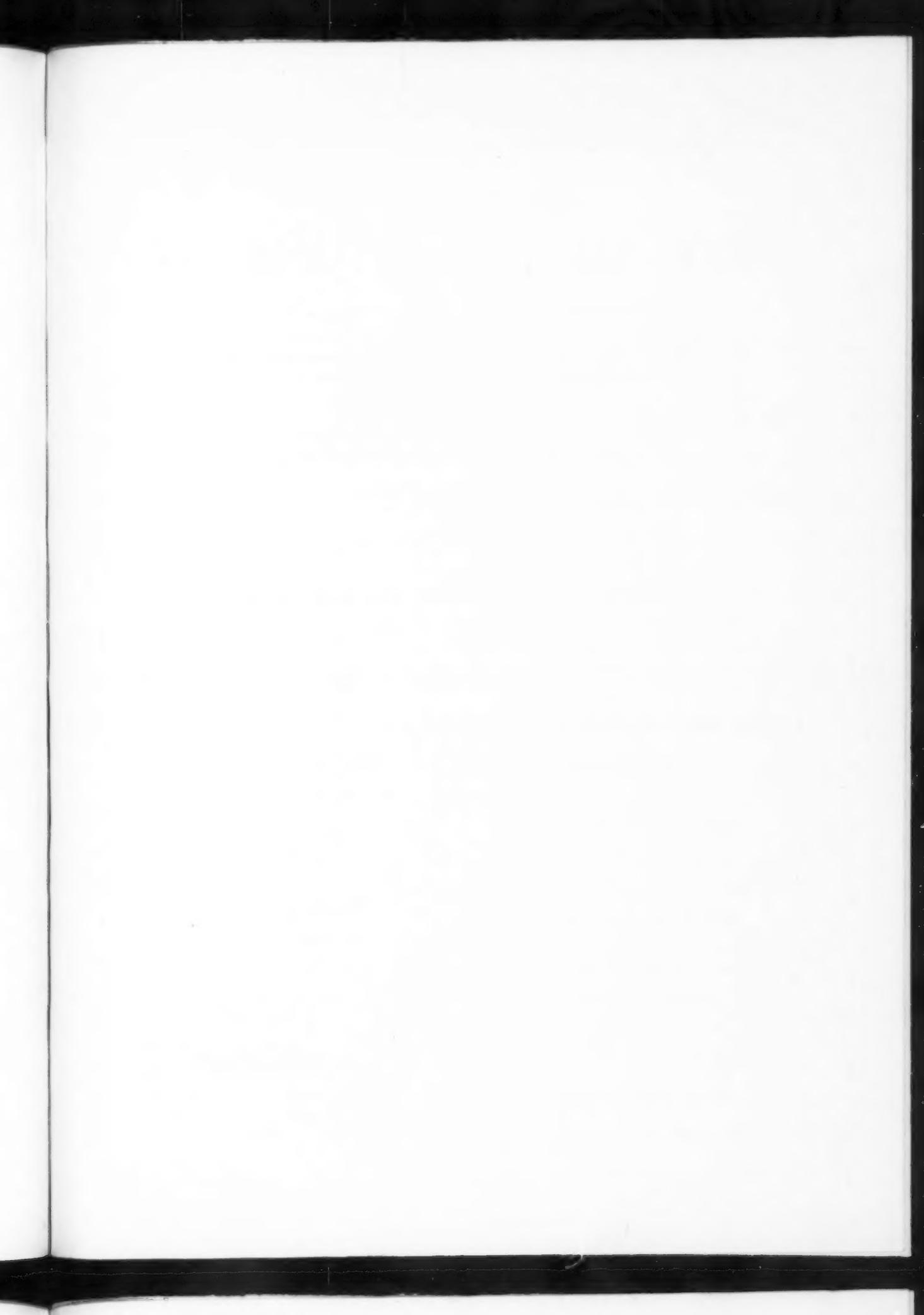
CHARLES KNAPP

- Additions to a List of Classical Echoes in the Poetry of A. E. Housman, 56
- Aeneid: Vergil
- Aeolus as a Constitutional King (Vergil, Aeneid 1.54-63), 6-7
- Africa Proconsularis, The Romanization of: Reviews, Broughton
- Alexander, W. H., Seneca, *De Beneficiis* 3.16.2, 190-191
- American Academy in Rome, Fellowships in Classical Studies in, 40
- American School of Classical Studies at Athens, Fellowships in, 40
- Americans, Romans and, on Government, 7
- Ancient Dred Scott Case, An, 5-6
- Ancient Greece, A Social and Cultural History of: Reviews, Vlachos
- Ancient Papyrus, Light on an, 86
- Ancient Rhetoric in the Modern College Course in Speech, 57-59
- Ancient World, The: Reviews, Glover
- Antiquity, Literary Criticism in: Reviews, Atkins
- Appearance of Seneca the Philosopher, 49-51
- Archaeological Discoveries, Especially in the Twentieth Century: Reviews, Casson, Oppeln-Bronikowski
- Archaeology, Progress of: Reviews, Casson, Oppeln-Bronikowski
- Aristophanes, Birds 904-955, 112
- Aristotle, De Caelo 2.6, 288a, 22, 93-96
- Arnobiana, 69-70, 152
- Arnobiana, A Correction and Addendum to Professor Guinagh's, 152
- Ash Erupted by Vesuvius in 70, Recovery of Vegetation in the, 100-104, 105-110
- Ash, Harrison Boyd: Reviews, Brehaut
- Athenian Women, Observations on, 97-100
- Athens, American School of Classical Studies at, Fellowships in, 40
- Athens, Plato as a Critic of, 145-151
- Atkins, J. W. H., Literary Criticism in Antiquity: Reviews
- Atlantic States, The Classical Association of the Classical Association of the Atlantic States....
- Augustan Elegy and Epic, Compounds in, 65-69, 73-77
- Augustan Nationalism, Horace and, 137-144
- Austen, Jane, Toothpicks in, 15
- Authors: Greek Authors.... Latin Authors....
- Avery, Maurice W., Latin Prose Literature, Cato to Suetonius: Reviews
- Baby-Talk Lady, The (Martial 1.100), 191
- Bentley, Phyllis, Freedom, Farewell! <a novel about Julius Caesar>: Reviews
- Bignone, Ettore, Theocritus: Reviews
- Birds: Aristophanes
- Brass, Sounding, 119-120 (bears on Catalepton 5)
- Brehaut, Ernest, Cato the Censor on Farming, Translated....: Reviews (bis)
- Brewster, Ethel Hampson, In Roman Egypt, 25-29
- Broughton, T. R. S., The Romanization of Africa Proconsularis: Reviews
- 'Business English', A Forerunner of, 78
- Caesar, Crassus, and Catiline, 89-93
- Caesar, De Bello Civili 3.82.1 and 2.36.2, 32, 3.41.3, 46
- Caesar, De Bello Gallico 5.25.2, 47
- Caesar, Novel About: Reviews, Bentley
- Caesar's Epigram on Terence, 185-186
- Callimachus, The Epigrams of, Translated: Reviews, Young; Hymns of, Translated: Reviews, Way
- Campaign Issues, 63 B. C., 81-84
- Camporum Formido, 86-87
- Casson, Stanley, Progress of Archaeology: Reviews
- Catalepton 5, 119-120 (see under Sounding Brass)
- Catiline, Crassus, Caesar, 89-93
- Cato, De Agri Cultura, Translated: Reviews, Brehaut (bis)
- Chesnutt, Helen M., The Road to Latin, A First Year Latin Book: Reviews
- Cicero, Ad Atticum 1.2.1, 191; Ad Familiares 16.26.2, 191
- Cicero and Plantagenet Palliser as Proud Parents (Ad Atticum 1.2.1), 191
- Cicero, In Catilinam 1.19, A Platonic Reminiscence in, 77
- Cicero, Kelsey's, Revised: Reviews, Meinecke
- Cicero, Poems of, Edited: Reviews, Ewbank
- Cicero, Tusculanae Disputationes 2.37-38, 31-32; 2.39, 45-46
- Cicero's Judicial Speeches, The Technique of Emotional Appeal in, 33-37
- Cicero's Mother and Queen Charlotte (Ad Familiares 16.26.2), 191
- Classical Articles in Non-Classical Periodicals, 7-8 (Pauli), 16 (Pauli), 23-24 (Spaeth), 47-48 (Spaeth), 48 (Pauli), 56 (Pauli), 71-72 (Pauli), 78-79 (Pauli), 79-80 (Spaeth), 120 (Spaeth), 135-136 (Spaeth), 175-176 (Pauli), 183-184 (Pauli), 191-192 (Pauli), 192 (Spaeth)
- Classical Association of the Atlantic States, Twenty-Eighth Annual Meeting of, April 26-27, 1935, 174-175
- Classical Echoes in the Poetry of A. E. Housman, 56
- Classical Literary Criticism, Hawthorne's Debt to, 41-45; History of: Reviews, Atkins
- Classics, The, Mr. George Santayana on, 78
- Compounds in Augustan Elegy and Epic, 65-69, 73-77
- Cooling Drinks, On the Use of Ice and Snow For, 61-62
- Correction and Addendum to Professor Guinagh's Arnobiana, 152
- Crassus, Caesar, and Catiline, 89-93
- Critic of Athens, Plato as a, 145-151
- Criticism, Literary, in Antiquity: Reviews, Atkins
- Da Vinci, Leonardo, Plato and, 152
- Day, Ernestine B., Recovery of Vegetation in the Ash Erupted by Vesuvius in 79, 100-104, 105-110
- De Agri Cultura, Cato's Translation of....: Reviews, Brehaut (bis)
- De Bello Civili, De Bello Gallico: Caesar
- De Beneficiis: Seneca
- De Caelo: Aristotle
- De Witt, Norman W., Sounding Brass, 119-120 (bears on Catalepton 5)
- Dionysiac: Nonnus
- Drabkin, Israel E., Aristotle, De Caelo 2.6, 288a, 22, 93-96; A Platonic Reminiscence in Cicero, In Catilinam 1.99, 77
- Dred Scott Case, An Ancient, 5-6
- Drinks, On the Use of Ice and Snow for Cooling, 61-62
- Duff, J. Wight: Reviews, Atkins
- Eclogues: Vergil
- Egypt, In Roman, 25-29

- Elegiac Poets, Latin, Romance in the: Reviews, Haight  
Elegy and Epic, Compounds in Augustan, 65-69, 73-77  
Emotional Appeal, The Technique of, in Cicero's Ju-  
dicial Speeches, 33-37  
'English, Business', A Forerunner of, 78  
Epic, Compounds in Augustan Elegy and, 65-69, 73-77  
Epic, Later Latin, and Lucan, 153-157  
Epigram on Terence, Caesar's, 185-186  
Epigrams of Callimachus, Translated: Reviews, Young  
Euripidean Criticism, The Trend of, 9-11  
Euripides, Hippolytus 732-734, A Note on, 87-88  
Euripides, Some Innovations of, 113-116; Sophocles  
and, 110-111; Trend of Criticism of, 9-11  
Ewbank, W. W., Poems of Cicero, Edited: Reviews  
Experientia Docet, 1; Experientia Docet Again, 191  
  
Farm Relief, The Steer Aids in, 22-23  
Farming, Cato the Censor on: Reviews, Brehaut (bis)  
Fellowships, American Academy in Rome, 40, American  
School of Classical Studies at Athens, 40  
Fielding, Lucian and, 84-86  
First Year Latin Book: see Reviews, Chesnutt, Smith's  
First Year Latin  
Foods, Vegetable, History of: Reviews, Maurizio  
Forbes, Clarence A., A Forerunner of 'Business Eng-  
lish', 78  
Forerunner of 'Business English', A, 78  
Fraser, A. D.: Reviews, Vlachos  
  
Games, Olympic, The Controversy About the Origin of,  
169-174  
Geer, Russel M., On the Use of Ice and Snow for Cool-  
ing Drinks, 61-62  
George Grote and his History of Greece, 59-61  
Glenn, John G., Compounds in Augustan Elegy and  
Epic, 65-69, 73-77  
Glover, T. R., The Ancient World: Reviews  
Government, Romans and Americans on, 7  
Gracchi, The, in Puerto Rico, 70-71  
Gray, Mason D., Second Latin Course: Reviews  
Gray, William D.: Reviews, Casson, Oppeln-Broni-  
kowski  
Greece, Ancient, A Social and Cultural History of:  
Reviews, Vlachos  
Greece, History of: Reviews, Robinson  
Greece, History of, George Grote and his, 59-61  
Greek Authors, Discussed, Edited, or Translated: Ari-  
stophanes, Aristotle, Callimachus, Euripides, Homer,  
Kleanthes, Lucian, Nonnus, Plato, Sophocles, The-  
ocritus, Thucydides  
Greek Inventors: Reviews, Kleingünther  
Grote, George, and his History of Greece, 59-61  
Guinagh, Kevin, Arnobiana, 69-70 (for an Addendum  
to this article see 152)  
  
Hadas, Moses, Later Latin Epic and Lucan, 153-157;  
Observations on Athenian Women, 97-100. See also  
Reviews, Bentley, Yale Classical Studies, Volume  
Four, Yale Classical Studies, Volume 5  
Haight, Elizabeth Hazelton, Romance in the Latin  
Elegiac Poets: Reviews  
Hall, Mr. James Norman, and Homer, 86  
Hannibal and the Duke of Wellington, 21-22  
Harman, Marian: Reviews, Kleingünther  
Harrington, Karl Pomeroy, Selections from Latin Prose  
and Poetry: Reviews  
Hawthorne, Debt of, to Classical Literary Criticism,  
41-45  
Hellas and Hellenism: Reviews, Vlachos  
Heller, John L., Ancient Rhetoric in the Modern Col-  
lege Course in Speech, 57-59  
Hippolytus: Euripides  
Hirst, Gertrude, Juvenal 3.201-202, 39-40. See also  
Reviews, Ewbank  
Hirst, Margaret E., Aristophanes, Birds 904-955, 112;  
Thucydides 2.8.4, 111-112  
Historiae: Tacitus  
  
History of Greece, A: Reviews, Robinson, Vlachos. See  
also Jones, Tom B., George Grote and his History of  
Greece, 59-61  
History of Greece, Grote and his, 59-61  
History of the Roman Republic, A: Reviews, Robinson  
History, Social and Cultural, of Ancient Greece: Re-  
views, Vlachos  
Homer and Mycenae: Reviews, Nilsson  
Homer, Mr. James Norman Hall and, 86  
Horace and Augustan Nationalism, 137-144  
Horace, Carmina 1.22.9-12, 40 (see under Wolves and  
Music)  
Horace in These Days—and Others, 6  
Horace, The Similes of, 124-128, 129-131  
Horn, Robert C., Light on an Ancient Papyrus, 86; Mr.  
James Norman Hall and Homer, 86  
Householder, Fred W., Jr., Quem Deus Vult Perdere  
Prius Dementat, 165-167  
Housman, A. E., Classical Echoes in the Poetry of, 56  
Hurlbut, Stephen A., Comments on Mr. Valentine's  
Paper (29.1-3), 177-180  
Hymn of Kleanthes, Translated: Reviews, Way  
Hymns of Callimachus, Translated: Reviews, Way  
  
Ice and Snow, On the Use of, for Cooling Drinks, 61-62  
In Catilinam: Cicero  
Index to The Classical Weekly, Volume XXIX, 193-  
196  
Innovations of Euripides, 113-116  
In Roman Egypt, 25-29  
  
Jenkins, Thornton, Second Latin Course: Reviews,  
Gray  
Johnston, Mary, Aeolus as a Constitutional King (Ver-  
gil, Aeneid 1.54-63), 6-7; The Baby-Talk Lady  
(Martial 1.100), 191; Cicero and Plantagenet Palliser  
as Proud Parents (Cicero, Ad Atticum 1.2.1), 191;  
Cicerone's Mother and Queen Charlotte (Cicero, Ad  
Familiares 16.26.2), 191; Hannibal and the Duke of  
Wellington, 21-22; Horace in These Days—and  
Others, 6; Macaulay and Vergil, 78 (bears on Vergil,  
Eclogues 8.37-41); Neptune and Massingham (<Ver-  
gil>, Aeneid 1.148-153), 6; On Toothpicks, in Jane  
Austen and Petronius <31>, 15; Romans and  
Americans on Government, 7; "The Steer Aids in  
Farm Relief", 22-23  
Jones, Francis L., Crassus, Caesar, and Catiline, 89-93  
Jones, Tom B., George Grote and his History of Greece,  
59-61; Plato and Leonardo da Vinci, 152. See also  
Reviews, Glover  
Juvenal 3.201-202, 39-40  
  
Kamp, H. W., Seneca's Appearance, 49-51 (relates to  
Seneca the philosopher)  
Kaufman, David B., Parallels, 3  
Kellogg, George Dwight: Reviews, Robertson  
Kleanthes, Hymn of, Translated: Reviews, Way  
Kleingünther, Adolf, Greek Inventors: Reviews  
Knapp, Charles, The Classical Association of the At-  
lantic States, Twenty-Eighth Annual Meeting, April  
26-27, 1935, 174-175; Comment on Dr. McCartney's  
Review of Brehaut, Cato the Censor on Farming . . .  
54, note 17a; Comments on Mr. Kaufman's Paper,  
Parallels, Especially on the Expression *Manus Ma-  
num Lavat*, 3, notes 5a, 7, 8a, 9a; Comment on Mr.  
Knight's Review of Nilsson, Homer and Mycenae,  
116, note 1; Comment on Mr. Valentine's Paper on  
Vergil, Aeneid 6.724-751, 637-675 (29.1-3), 3; Com-  
ments on Professor Glenn's Paper on Compounds in  
Augustan Elegy and Epic, 66, note 11, 73, note 51;  
Comment on Professor Hirst's Paper on Juvenal  
3.201-202, 39, note 2; Comment on Professor Mes-  
ser's Review of Young, The Epigrams of Callimachus,  
Translated, 135, note 1; Comments on Professor Nutting's  
Paper on Caesar, De Bello Gallico 5.25.2,  
47, notes 1, 1a, 1b; Comment on Professor Nutting's  
Paper on Cicero, Tusculanae Disputationes 2.39, 45,

- note 1; Comment on Professor Nutting's Paper on Tacitus, *Historiae* 1.21.5, 30, note 6, 31, note 8; Comment on Professor Strodach's Paper on *Pietas*: Horace and Augustan Nationalism, 140, note 12a; A Correction and Addendum to Professor Guinagh's *Arnobiana*, 152; *Experientia Docet*, 1; Index to The Classical Weekly, Volume XXIX, 193-196
- Knight, W. F. J.: Reviews, Bignone, Nilsson
- Kraemer, Casper J., Jr.: Reviews, Robinson (bis)
- Later Latin Epic and Lucan, 153-157
- Latin Authors, Discussed, Edited, or Translated: Arnobius, Caesar, Cato, Cicero, Horace, Juvenal, Lucan, Martial, Petronius, Pliny the Younger, Propertius, Seneca <the philosopher>, Tacitus, Terence, Vergil
- Latin Elegiac Poets, Romance in the: Reviews, Haight
- Latin Epic, Later, and Lucan, 153-157
- Latin Expression Discussed, *Manus Manum Lavat*, 3
- Latin Prose and Poetry, Selections From: Reviews, Harrington
- Latin Prose Literature, Cato to Suetonius: Reviews, Avery
- Latin Proverb, Quem Vult Deus Perdere Prius Dementat, 165-167
- Latin Songs Old and New: Reviews, Robertson
- Leon, Harry J., The Technique of Emotional Appeal in Cicero's Judicial Speeches, 33-37
- Leonardo da Vinci, Plato and, 152
- Light on an Ancient Papyrus, 86
- Lind, Levi Robert, Additions to a List of Classical Echoes in the Poetry of A. E. Housman, 56; An Ancient Dred Scott Case, 5-6; Lucian and Fielding, 84-86; The Mime in Nonnus's *Dionysiaca*, 21; A Note on Euripides, Hippolytus 732-734, 87-88; Un-Hellenic Elements in the Subject Matter of the *Dionysiaca* of Nonnus, 17-20
- Literary Criticism, Classical, Hawthorne's Debt to, 41-45
- Literary Criticism in Antiquity: Reviews, Atkins
- Literary Tastes of the Younger Pliny, 161-165
- Literature, Latin Prose: Reviews, Avery
- Lucan, Later Latin Epic and, 153-157
- Lucian and Fielding, 84-86
- McCartney, Eugene S., Wolves and Music, 40 (bears on Horace, *Carmina* 1.22.9-12). See also Reviews, Brehaut
- McLean, John H., A Note on Propertius 1.16.38, 182-183
- Macaulay and Vergil, 78 (bears on Vergil, *Elegiacs* 8.37-41)
- Manus Manum Lavat*, Meaning of, 3, Especially notes 5a, 8a, 9a
- Martial 1.100, 191 (see under The Baby-Talk Lady)
- Maurizio, A., History of Vegetable Foods: Reviews
- Meinecke, Bruno, Third Year Latin: Reviews
- Messer, William Stuart: Reviews, Way, Young
- Mierow, Herbert Edward, Some Innovations of Euripides, 113-116; Sophocles and Euripides, 110-111; The Trend of Euripidean Criticism, 9-11
- Mime in Nonnus's *Dionysiaca*, The, 21
- Mr. George Santayana and the Classics, 78
- Mitchell, Benjamin W.: Reviews, Avery, Chesnutt, Gray, Harrington, Meinecke, Smith's First Year Latin Modern College Course in Speech, Ancient Rhetoric in the, 57-59
- Mohler, S. L., *Sentina Rei Publicae*: Campaign Issues, 63 B. C., 81-84
- Montgomery, Henry C., The Controversy About the Origin of the Olympic Games. Did they Originate in 776 B. C.? 169-174
- Music, Wolves and, 40 (bears on Horace, *Carmina* 1.22.9-12)
- Mycenae, Homer and: Reviews, Nilsson
- Nationalism, Horace and Augustan, 137-144
- Neptune and Massingham, 6 (bears on Vergil, *Aeneid* 1.147-153)
- Nilsson, Martin P., Homer and Mycenae: Reviews
- Nonnus, The Mime in, 21; Un-Hellenic Elements in the Subject Matter of the *Dionysiaca* of, 17-20
- Note, on Euripides, Hippolytus 732-734, 87-88, on Propertius 1.16.38, 182-183
- Novel about Julius Caesar: Reviews, Bentley
- Nutting, Herbert C., Caesar, *De Bello Civilis* 3.41.3, 46, 3.82.1 and 2.36.2, 32; Caesar, *De Bello Gallico* 5.25.2, 47; Cicero, *Tusculanae Disputationes* 2.37-38, 31-32, 2.39, 45-46; Tacitus, *Historiae* 1.21.5, 30-31, 1.33.3-4, 46, 1.44.1, 29-30
- Observations on Athenian Women, 97-100
- Olympic Games, The Controversy About the Origin of, 169-174
- On the Use of Ice and Snow for Cooling Drinks, 61-62
- On Toothpicks, in Jane Austen and Petronius, 15
- Oppeln-Bronikowski, Friedrich von, Archaeological Discoveries in the Twentieth Century: Reviews
- Pack, Roger A., *Camporum Formido*, 86-87
- Palliser, Plantagenet, Cicero and, as Proud Parents (Cicero, *Ad Atticum* 1.2.1), 191
- Papyrus, Light on an Ancient, 86
- Parallels, 3
- Pauli, Adolph F., Classical Articles in Non-Classical Periodicals, 7-8, 16, 48, 56, 71-72, 78-79, 175-176, 183-184, 191-192. See also Reviews, Broughton, Haight
- Propertius <31>, Toothpicks in, 15
- Pietas: Horace and Augustan Nationalism, 137-144
- Plato and Leonardo da Vinci, 152
- Plato as a Critic of Athens, 145-151
- Platonic Reminiscence in Cicero, In *Catinam* 1.19, 77
- Pliny the Younger, The Literary Tastes of, 161-165
- Poems of Cicero, Edited: Reviews, Ewbank
- Poetry, Latin Prose and: Reviews, Harrington
- Poetry of A. E. Housman, Classical Echoes in, 56
- Pritchard, John Paul, Hawthorne's Debt to Classical Literary Tradition, 41-45
- Propertius 1.16.38, Note on, 182-183
- Prose and Poetry, Latin: Reviews, Harrington
- Prose Literature, Latin: Reviews, Avery
- Proverb, Latin, Quem Vult Deus Perdere Prius Dementat, 165-167
- Puerto Rico, The Gracchi in, 70-71
- Queen Charlotte, Cicero's Mother and (Cicero, *Ad Familias* 16.26.2), 191
- Quem Deus Vult Perdere Prius Dementat, 165-167
- Recovery of Vegetation in the Ash Erupted by Vesuvius in 79, 100-104, 105-110
- Republic, Roman, A History of the: Reviews, Robinson
- Reviews—Atkins, J. W. H., Literary Criticism in Antiquity: A Sketch of its Development. Volume I, Greek, Volume II, Graeco-Roman (Duff), 131-133; Avery, Maurice W., Latin Prose Literature, Cato to Suetonius (Mitchell), 151-152; Bentley, Phyllis, Freedom, Farewell <a novel about Julius Caesar>! (Hadas), 187; Bignone, Ettore, Teocrito, Studio Critico (Knight), 112; Brehaut, Ernest, Cato the Censor on Farming, Translated, With Introduction and Commentary (Ash), 37-39; McCartney, 51-56; Broughton, T. R. S., The Romanization of Africa Proconsularis (Pauli), 13-15;
- Casson, S., Progress of Archaeology (Gray), 12-13; Chesnutt, Helen M., Olivenbaum, Martha Whittier, and Rosebaugh, Nellie Price, The Road to Latin. A First Year Latin Book (Mitchell), 188-189; Ewbank, W. W., The Poems of Cicero, Edited, With Introduction and Notes (Hirst), 186-187; Glover, T. R., The Ancient World (Jones), 133-134; Gray, Mason D., and Jenkins, Thornton, Latin for Today, Second Year Course (Mitchell), 188; Haight, Elizabeth Hazelton, Romance in the Latin Elegiac Poets (Pauli), 3-5; Harrington, Karl Pomeroy, and Scott,

- Kenneth, Selections from Latin Literature, Prose and Poetry. An Introduction to Latin Literature (Mitchell), 151; Jenkins, Thornton: Reviews, Gray; Kleingünther, Adolf, ΠΡΙΤΟΣ ΕΤΡΕΘΗΣ. Untersuchungen zur Geschichte Einer Fragestellung (Harman), 62-64; Maurisio, A., Histoire de l'Alimentation Végétale depuis la Préhistoire jusqu'à nos Jours, Translated from Polish into French by F. Gidon (Vickery), 189-190; Meinecke, Bruno, Third Year Latin. New Revision of Kelsey's Cicero, With Added Selections from Cicero, Sallust, Livy, and Pliny <the Younger>, Arranged and Edited, With Explanatory Notes, A Companion, Essentials of Grammar and Syntax, and Vocabulary (Mitchell), 157-160;
- Nilsson, M. P., Homer and Mycenae (Knight), 116-119, 121-124; Olivenbaum, Martha Whittier: Reviews, Chesnutt; Oppeln-Bronikowski, Friedrich von, Archäologische Entdeckungen im 20. Jahrhundert (Gray), 20-21; Robertson, J. C., Latin Songs New and Old Selected and Written by J. C. Robertson (Kellogg), 189; Robinson, Cyril E., A History of Greece (Kraemer), 160; A History of the Roman Republic (Kraemer), 144; Scott, Kenneth: Reviews, Harrington; Smith's First Year Latin, Revised by Harold G. Thompson (Mitchell), 187-188; Thompson, H. G.: Reviews, Smith's First Year Latin;
- Vlachos, Nicholas P., Hellas and Hellenism: A Social and Cultural History of Ancient Greece (Fraser), 168; Way, Arthur S., Hymns of Callimachus, With the Hymn of Kleantes, in English Verse (Messer), 134-135; Yale Classical Studies, Volume Four (Hadas), 181; Yale Classical Studies, Volume Five (Hadas), 182; Young, Gerard Mackworth, The Epigrams of Callimachus, Translated (Messer), 134-135
- Rhetoric, Ancient, in the Modern College Course in Speech, 57-59; Roman, 33-37 (The Technique of Emotional Appeal in the Judicial Speeches of Cicero)
- Robertson, H. G., Plato as a Critic of Athens, 145-151
- Robertson, J. C., Latin Songs New and Old, Selected and Written by J. C. Robertson (Kellogg), 189
- Robinson, Cyril E., A History of Greece: Reviews; A History of the Roman Republic: Reviews
- Roman Egypt, In, 25-29
- Roman Republic, A History of the: Reviews, Robinson
- Roman Rhetoric, 33-37 (The Technique of Emotional Appeal in the Judicial Speeches of Cicero)
- Romanization of Africa Proconsularis: Reviews, Broughton
- Romans and Americans on Government, 7
- Rome, American Academy in, Fellowships in, 40
- Rosebaugh, Nellie Price, Road to Latin: Reviews, Chesnutt
- Santayana, George, on the Classics, 78
- Savage, John J., Caesar's Epigram on Terence, 185-186
- Scott, Kenneth, Selections from Latin Prose and Poetry: Reviews, Harrington
- Second Latin Course: Reviews, Gray
- Selections from Latin Prose and Poetry: Reviews, Harrington
- Seneca, De Beneficiis 3.16.2, 190-191
- Seneca's Appearance, 49-51 (relates to Seneca the philosopher)
- Sentia Rei Publicae: Campaign Issues, 63 B. C., 81-84
- Similes, The, of Horace, 124-128, 129-131
- Smelters, G. S., Comment on Mr. Valentine's Paper (29.1-3), 177
- Snow, On the Use of Ice and, for Cooling Drinks, 61-62
- Social and Cultural History of Ancient Greece: Review, Vlachos
- Some Innovations of Euripides, 113-116
- Songs, Latin, New and Old: Reviews, Robertson
- Sophocles and Euripides, 110-111
- Sounding Brass, 119-120 (bears on Catalepton 5)
- Spaeth, John W., Jr., Classical Articles in Non-Classical Periodicals, 23-24, 47-48, 79-80, 120, 135-136, 192; The Gracchi in Puerto Rico, 70-71
- Speech, Ancient Rhetoric in the Modern College Course in, 57-59
- Steele, Robert B., Experientia Docet Again, 191
- "Steer Aids in Farm Relief, The", 22-23
- Stinchcomb, James, The Literary Tastes of Pliny the Younger, 161-165
- Strodach, George K., Pietas: Horace and Augustan Nationalism, 137-144
- Tacitus, Historiae 1.21.5, 30-31, 1.33.3-4, 46, 1.44.1, 29-30
- Teaching <and Study> of Greek and Latin—First Year Latin Book: Reviews, Chesnutt, Smith's First Year Latin; Second Latin Course: Reviews, Gray; Third Year Latin: Reviews, Meinecke
- Technique of Emotional Appeal in Cicero's Judicial Speeches, 33-37
- Terence, Caesar's Epigram on, 185-186
- Theocritus: Reviews, Bignone
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- Thucydides 2.8.4, 111-112
- Toothpicks, in Jane Austen and Petronius <31>, 15
- Trend of Euripidean Criticism, 9-11
- Tusculane Disputationes: Cicero
- Un-Hellenic Elements in the Subject Matter of the Dionysiaca of Nonnus, 17-20
- Valentine, T. W., Vergil, Aeneid 6.724-751, 637-675, 1-3 (for comments on this paper, by C. Knapp, see 3, by G. S. Smelters, see 177, by S. A. Hurlbut, see 177-180, and for reply by Mr. Valentine, see 180-181)
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- Vergil, Aeneid 1.54-63, 6-7; 1.148-153, 6; 6.724-751, 637-675, 1-3, 177-181
- Vergil, Eclogues 8.37-41, 78 (see Macaulay and Vergil)
- Vergil, Macaulay and, 78 (bears on Eclogues 8.37-41)
- Vesuvius, Recovery of Vegetation in the Ash Erupted by, in 79, 100-104, 105-110
- Vickery, Kenton F.: Reviews, Maurizio
- Vinci, Plato and Leonardo da, 152
- Vlachos, Nicholas P., Hellas and Hellenism: Reviews
- Way, Arthur S., Hymns of Callimachus, Hymn of Kleantes, Translated: Reviews
- Weaver, A (Tryphon), in Egypt, 25-29
- Wellington, Duke of, Hannibal and the, 21-22
- Wilkins, Eliza Gregory, The Similes of Horace, 124-128, 129-131
- Wolves and Music, 40 (bears on Horace, Carmina 1.22, 9-12)
- Women, Athenian, Observations on, 97-100
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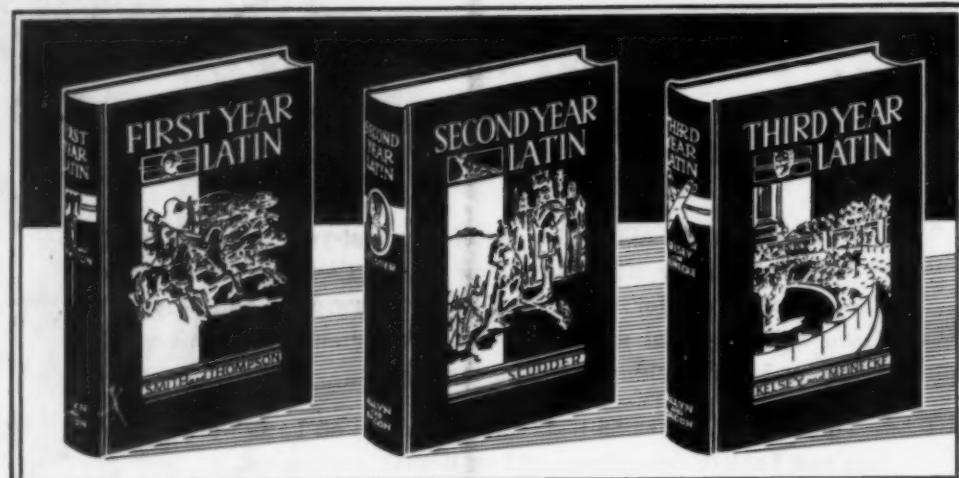
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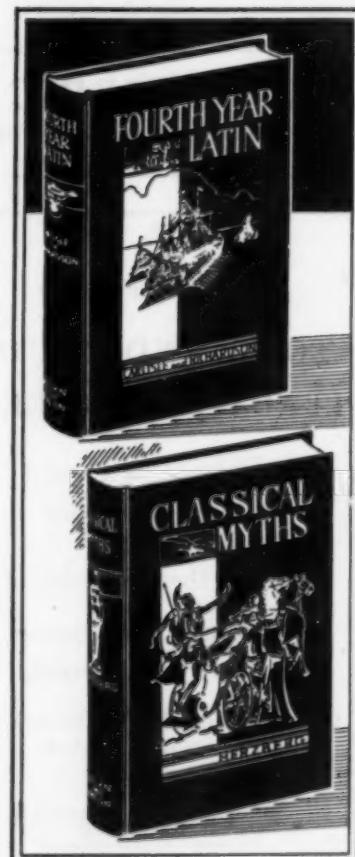
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